*193 ●811 This is so thoroughly a part of Kamarakoto psychology and indeed of Carib psychology in general that it is difficult for them to think of things that are normally possessed simply as objects at large without regard to possession, an instance of the specificity often characteristic of primitive languages in general. In some dialects this goes so far that one cannot say, for instance, "a head" but must say "the head of someone or something," an unpossessed head appearing to these Indians as an impossibility and possession requiring expression. The Kamarakotos, however, do use unpossessed forms even for parts of the body but in this case the lack of possession must be indicated. "A head," not specified as possessed by someone, is not pupai but pupai-to and -to is used with virtually all words for parts of the body to indicate lack of possession.

*193 In a few exceptional cases the possessed form of a noun instead of dropping a suffix acquires one, e.g. mari:a, "knife," but umari.arõ "my knife," waka, "ax," but uwakari, "my ax."

In other cases there occur changes that perhaps have arisen in simple ways analogous to the above but that nevertheless are now true stem changes indistinguishable in type from those of the inflected forms of Indo-European languages, e.g. mumun, "son," but umo, "my son," kami, "hammock," but ukaimi, "my hammock." Analogous examples are given in Koch-Grünberg's Taurepán vocabulary, in which he gives possessed forms of many nouns. 84

The Kamarakoto noun is without gender. Natural sex is expressed for human beings by the use of different words for the two sexes (see "Vocabulary" and "Relationship Concepts and Words"). There do not appear to be any animals with different names for the two sexes or for the young, but the words waroto, "man," wari', "woman," and murę, "child," can be suffixed if the distinction is essential, e.g. kõroitoko, "domestic fowl," kõroitoko-warato, "rooster," kõroitoko-wari', "hen," kõroitoko-murę, "chick."

The Adjective.

Except as may be inherent in the meaning of the word, there is no clear distinction between nouns and adjectives in Kamarakoto. Thus "red" is an adjective, because there must always be something modified, the object that is red, 85 but the same word can mean "fish" and "fishy," or "strength" and "strong," etc. Aside from forms that are best translated as adjectives but that really are parts of verbs, I did not encounter any special adjectival suffixes or any stem changes between a noun and its corresponding adjective.

The adjective normally precedes the noun modified, as in English and unlike Spanish, but they may also follow, particularly words of quantity or size, e.g. waratokon tukango', "many men" (literally "men many"), tuna kaipun, "large stream" (literally "water-big").

84, 85 [see footnotes on p. 318, category 116 – Analyst]

824 Nordenskiöld gives without more careful checking as to whether the napi-words
241 really are Ipomea in each case and as to whether tribes credited with one word-
197 root only do not really have both, as is already known to be true of many that
114 are given only one in this list.

824 80. This has nothing to do with the plants called "cedar" in English. It is probably a species of Cedrela and belongs to the Meliaciae.

193 81. It is not unlikely that this is generally true of Carib demonstratives and that they could more accurately be called compound personal than demonstrative pronouns.

82. Williams suggests that the -t- after i-, e.g. in itepi and many other words, is the same as this reflexive t-, but I consider this doubtful in Kamarakoto, at least. it- is used (before vowels) in simple substitution for i- (before consonants), with no reflexive sense, and this -t- merely substitutes after i- for the -y- that generally appears in the same circumstances after u- and a-.

192 83. But I am not sure that this word, heard only in this phrase, is not really an adjective, i.e., that the phrase is not "dog alive (is)" instead of "dog lives."

193 [197] 84. It should, however, be noted (1) that Kamarakoto seems to have less root change than Taurepán, e.g. Taurepán unda, "my mouth," to-mada, "their mouths," but Kamarakoto umeta, to^{9}-meta, and (2) that some of the apparent stem changes in his vocabulary are not such but result from his happening to get different words of related meanings, e.g. u-y-enji (j as in English), "my daughter," i:-lumę, "their daughter," but enji and lumę are distinct words of different meaning and not simply changes with the person and number of the possessive pronoun.

● [811] 85. I do not believe that a Kamarakoto could grasp the conception of "redness" as an abstraction.

86. endana is a bare verb stem in practice but (as Father Baltasar points out for Taurepán) it is derived from primitive roots by compounding: enda (or euphonic e plus root nda), "mouth" (related to Kamarakoto meta-to, "mouth," see vocabulary No. 19) plus na, a common word-building suffix with a general sense of activity or motion.

193 127 114 87. Unfortunately the more completely published work of Koch-Grünberg was not available to me until I had left the Kamarakotos.